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# **KOREAN HURRICANE MEDIA DISCOURSE ANALYSIS**

A Thesis

Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Master of Arts

in  
The Interdepartmental Program in Linguistics

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## **ABSTRACT**

Presented within this thesis, I have analyzed a particular TV broadcast news discourse called Korean Hurricane Media Discourse (KHMD), which was presented online from YTN, a Korean cable TV news station. The data presents the topic of the Korean refugees who were forced to evacuate to Baton Rouge from New Orleans, after facing the destructions of Hurricane Katrina on August 2005. The methods are Ron Scollon's TV news frames (1998), van Dijk's superstructure (1988a and 1988b) and macrostructure (1980), Allan Bell's news structure (1991), Dell Hymes's SPEAKING model (1974), and Erving Goffman's natural and social (cultural) frameworks (1986).

Since KHMD is a spoken, plannable TV news discourse along with written text presented on the Internet, chapter two discusses the relationships between spoken and written discourse, and between planned and unplanned discourse. In addition, the relationship between discourse and culture is manifested because of Korean cultural concepts in the data. Chapter three discusses media culture in Korea and the relationship between media and discourse. KHMD is analyzed by Scollon's three frames. Chapter four shows a comparison of Bell's with van Dijk's and macro-analysis in translation. KHMD is contextualized in terms of Dell Hymes's SPEAKING model in chapter five. Finally, chapter six demonstrates that Goffman's frame analysis helps to understand particular events. As a result, he provides two frameworks: natural and social. Hurricane Katrina can be interpreted as a natural framework; and can also be represented as a cultural framework, otherwise known as Dong-po-ae (Brotherhood), a topic presented by KHMD.

## CHAPTER 1. INTRODUCTION

We use language to construct houses, to carry on arguments, to convey information from one person to another, to entertain; in short, to communicate. To discourse analysts, ‘discourse’ means actual instances of communication in the medium of language, while ‘discourses,’ in the plural, are conventional ways of talking that create and perpetuate systems of ideology, sets of beliefs about how the world works and what is natural (Johnstone 2002). Van Dijk points out that discourse, in a wider sense, is a complex unit of language form, meaning, and action that might best be captured under the notion of a communicative event or communicative act (1988b).

According to Schiffrin (1994), the definition of discourse can be framed within the assumptions of both formal and functional analysis: the ‘discourse is language above the sentence perspective’ is more formalist; the ‘discourse is language use model’ is more functionalist. Language in discourse is primarily a social interactional phenomenon, so discourse analysts study the language of utterances in relation to its function in social interaction.

The material with which discourse analysts work consists of actual instances of spoken or written discourse, which are often referred to as ‘text’ (Johnstone 2002). Text is also defined as the verbal record of a communicative event (Brown and Yule 1983). Consistent with her general perspective, above, Schiffrin (1994) suggests that text is the linguistic content of utterances: the stable semantic meanings of words, expressions, and sentences. Text provides the ‘what is said’ part of utterances; context combines with ‘what is said’ to create an utterance.

We know that news stories differ from the kind of stories we tell in everyday conversations or in children's books or novels. Tuchman (1978) insists that news is a window on the world. He characterizes news as an institutional method of making information available to consumers, which is located, gathered, and disseminated by professionals working in organizations.

News in the press is a specific kind of mass media discourse, which suggests a close link between print media and news on radio and TV. In television and radio, staple news items typically consist of short stories about current events that have impact on people's lives. In addition, many TV and radio stations broadcast news programs, between 15 minutes and two hours long. Print news media stories are generally longer than radio or TV news stories and carry much more detail than broadcast news; therefore the structure of press stories is more complex. An analytic framework capable of handling press news is likely to be adequate for the text of broadcast stories (Bell 1991).

Framing organizes everyday reality by selecting particular aspects of a perceived reality to enhance their salience, so as to promote a particular problem definition, causal interpretation, moral evaluation, and treatment recommendation; necessarily, other aspects of perceived reality are basically grounded or ignored (Entman 1993). Frames help audiences "locate, perceive, identify, and label" the information around them (Goffman 1984:21). In linguistic theory, Tannen (1993) discusses the concept of framing introduced by Goffman as it pertains to spoken and written discourse. In communication theory and sociology, the concept of framing is applied to the process of selective control over media content or public communication. Framing defines how a certain piece of media content is packaged so as to allow certain desirable interpretations and rule out others.



Media frames can be created by the mass media or by specific political or social movements or organizations. News frames are conceptual tools on which media and individuals rely to convey, interpret and evaluate information (Neuman 1992). Linguistic frame analysis can be carried out using news media utterances to reveal story structures as well as salience or backgrounding of particular features.

The purpose of this thesis is to analyze a particular TV broadcast news discourse. The subject is Korean Hurricane Media Discourse (KHMD). The data to be analyzed was collected online from YTN, a Korean cable TV news station. The story of the data is about the Korean refugees in Baton Rouge who evacuated from New Orleans, which was battered by Hurricane Katrina in 2005. The methods I have selected to analyze the data are Ron Scollon's TV news frames (1998), van Dijk's superstructure (1988a and 1988b) and macrostructure (1980), Allan Bell's news structure (1991), Dell Hymes's SPEAKING model (1974), and Erving Goffman's natural and social (cultural) frameworks (1986).

Since KHMD is a spoken, plannable TV news discourse written text presented on the Internet, chapter two discusses the relationships between spoken and written discourse, and between planned and unplanned discourse. In addition, the relationship between discourse and culture is manifested because Korean cultural concepts can be seen in the data.

Chapter three discusses media culture in Korea and the relationship between media and discourse. Media language is the product of multiple voices, and understanding the processes by which it is modified, therefore it is crucial to approach analysis of news text, form, and context. Moreover, I outline KHMD using Scollon's (1998) approaches to news as mediated interactional discourse. His three frames are opening, delegation, and closing.

First of all, I consider van Dijk's superstructure (1980) to be a best account for

understanding news schema of KHMD. Bell (1991) adds more categories to van Dijk's. Besides, KHMD needs van Dijk's macrostructure (1988a and 1988b) for translating Korean into English. Chapter four shows a comparison of Bell's with van Dijk's and macro-analysis in translation.

In chapter five, KHMD is contextualized in terms of Dell Hymes's SPEAKING model (1974). Hymes's model overall explains some components of the speech event of KHMD from Bell's news structure. This framework has sixteen crucial components of language use in cultural context. Hymes's categories provide a tool for analysis of different kinds of discourse.

Finally, chapter six demonstrates that Goffman's (1986) frame analysis helps to understand particular events, especially that with Hurricane Katrina from KHMD. As a result, he provides two frameworks: natural and social. Hurricane Katrina can be interpreted as a natural framework and Dong-po-ae (Brotherhood), the topic presented by KHMD, can also be represented as a cultural framework. The natural frame describes the effect of Hurricane Katrina on New Orleans and its coverage ethnic media across the country. Cultural frame depicts the salience of the distinctively Korean concept of Dong-po-ae with Confucianism, Collectivism, Solidarity, Gong-dong-che, and Jeong.

The Appendix includes KHMD transcription written in the Korean language and translated into English.

## **CHAPTER 2. DISCOURSE AND CULTURE**

Discourse is natural spoken and written language, with meaning being transferred through the utterance of a text. Korean Hurricane Media Discourse is spoken TV news discourse with a text on the Internet. At the same time, it exemplifies planned discourse since it is a TV news broadcast even though it contains interviews that look like unplanned discourse. This chapter discusses two dimensions crucial to discourse analysis of Korean Hurricane Media Discourse: spoken and written discourse, and planned and unplanned discourse. The heart of understanding of discourse places culture at its central position. The relationship between discourse and culture is manifested through some Korean cultural concepts in the data (see 4.4).

### **2.1 Spoken and Written Discourse**

Edward Sapir and Leonard Bloomfield advocated the primacy of speech over writing (Scholes and Willis 1991). Sapir (1921) mentioned that the symbols of language are auditory, and Bloomfield (1933) stated that writing is not language, but a way of recording language by means of visible marks. But the most prominent successes of the early study of language were the dictionary and the grammar, which were always based on written language (Coulmas 1989).

The relationships between spoken and written language can be considered in terms of the notion of a 'literacy event,' including literacy activities such as reading, writing, and responding to an interview questions (Heath 1982). Chafe (1982) claims that it is an accepted fact that written and spoken language differ because speaking is faster than writing, is fragmented, and speakers directly interact with their audience. Although handwriting is the slowest form of written communication, it provides more time to integrate thoughts than is

possible during spontaneous speed. However, most linguists work within a paradigm that spoken and written language are viewed as separate but that related (Bugarski 1993).

Orality implies both speaking and listening, and literacy implies both reading and writing. Oral language is described as the personal, spontaneous, and informal, while written language is depersonalized, formalized, controlled, and planned (Horowitz and Samuels 1987).

Spoken language is used for specific purposes and for interpersonal communication that demands face-to-face exchange. For example, conversations across a neighborhood yard, a proposal of marriage, a board meeting, a prayer meeting, a medical report to a patient, or a legal proceeding (Horowitz and Samuels 1987).

According to Halliday, it is characterized by “complex sentence structures with low lexical density,” which means more clauses, but fewer high content words per clause (1979, in Chafe and Tannen 1987:388). It is also featured by ‘fragmentation,’ resulting in part from the spurt-like nature of speech. Spoken discourse exhibits a high degree of ‘involvement,’ comparing to the detachment of written language (Tannen 1982a).

In contrast, Halliday claims that written language is characterized by “simple sentence structures with high lexical density” (1979, in Chafe and Tannen 1987:388), which means more high content words per clause, but fewer clauses, whereas Akinnaso (1982) identifies that written language demonstrates more overall structural complexity than spoken language although spoken language is more complex than written language in the area of syntax.

Written language is explicitly marked through symbolic devices including punctuation marks such as mark of exclamation, mark of question, dash, parenthesis, and comma that show intra- and inter-sentential relations (Horowitz and Samuels 1987).

It is also characterized by a high degree of ‘integration,’ that is, by the slowness of writing

and the speed of reading. 'Integration,' (its opposite, 'fragmentation') is a surface feature of linguistic structure. A set of linguistic features associates with 'fragmentation (spoken) versus integration (written)' dimension from those associated with 'involvement (spoken) versus detachment (written)' dimension. Therefore, features of integration and involvement can be combined in a single discourse type (Chafe and Tannen 1987).

Speech and writing contrast in manner and speed of production. Writing is essentially a mechanical process, requiring the manipulation of a physical tool and the conscious coordination of specific motor and cognitive skills. Thus writing is completely artificial, whereas speech is a natural process, making use of speech organs (Ong 1980).

While writing is uni-modal, speech is multi-modal, making use of linguistic, prosodic, kinesic, and contextual cues in the signaling of meaning. Consequently, spoken language not only expresses propositional, emotional, contextual, and culturally specific messages, but also signals illocutionary force. Written language, on the other hand, expresses propositional messages, being dependent on a reference between sender and receiver of messages (Oslo 1977). Similarly, in oral language, cohesion is expressed not only through deixis to refer to items outside of a discourse or text, but also through prosodic cues such as the pitch, stress, and pauses, and paralinguistic devices such as facial expressions, lifting of the eyebrow, smiles or frowns, or body language. In written language, cohesion is expressed through lexical choices for redundancy, nominalization for the formation of a noun from a verb, anaphoric references to a previous part of a text, cataphoric references to a subsequent portion of a text, signal words or cohesive ties such as 'however,' 'moreover' (Horowitz and Samuels (1987).

Organization of discourse involves many deliberate activities, the most important of which

is planning (Chafe 1982). Writing and speech may be planned (formal) or also unplanned (informal). Considering shared with contrasting features of spoken and written language, Chafe identifies four types of discourse: informal spoken (e.g., dinner table conversation), informal written (e.g., personal letters), formal spoken (e.g., academic lectures), and formal written (e.g., scholarly prose) (Chafe 1982).

## **2.2 Planned and Unplanned Discourse**

Planning involves forethought and the idea of a design or organization for discourse. Unplanned discourse is talk that has not been thought out prior to its expression. It is spontaneous. The communicator may or may not have organized how to express a set of ideas prior to the time of communication. On the other hand, planned discourse has been thought out and designed prior to its expression, while unplanned discourse is discourse that lacks forethought and organizational preparation (Ochs 1979).

Interlocutors produce and listen to language that ranges along a continuum from unplanned to planned. Modes of discourse that occur in real time such as face-to-face speaking involve relatively little planning. More planning is possible in situations in which discourse can be drafted, edited, or rehearsed before interlocutors enter into interaction (Johnstone 2002).

According to Ochs (1979), “discourses vary not only in the extent to which they are planned but also in the extent to which they are plannable. Spontaneous conversation is relatively unplanned and it is difficult to predict the form in which entire sequences will be expressed (57). The content may be even less predictable. On the contrary, in writing, the writer can rewrite any number of times, given that he or she has more time to think out what he or she is going to say, and how to say it.

Ochs (1979: 62-75) describes four features that distinguish relatively unplanned and planned discourse of English speakers, and suggests that certain communicative strategies used by children are retained by adults in their unplanned (typically spoken) language, even while their planned (typically written) language makes use of strategies acquired later.

“Feature 1: In relatively unplanned discourse more than in planned discourse, speakers rely on the immediate context to express propositions. Speakers rely less on syntax to articulate semantic relations between referents.”

“Feature 2: In relatively unplanned discourse more than in planned discourse, speakers rely on morphosyntactic structures acquired in the early stages of language development. Relatively planned discourse makes greater use of morphosyntactic structures that are relatively late to emerge in language. In unplanned discourse speakers tend to avoid using grammatical structures that are late to emerge in language development.”

“Feature 3: In relatively unplanned discourse more than in planned discourse, speakers tend to repeat and replace lexical items in the expression of a proposition. In most cases, repetition and word replacement within a speech act reflect trouble spots in the communication.”

“Feature 4: In relatively unplanned discourse, the form and content of sequentially arranged social acts tend to be more similar than in relatively planned discourse. There is another form of repetition in which parts of previously expressed social acts are incorporated in subsequent acts. Two or more lexical items can be repeated, both occupying the same grammatical roles in the sequence in which they appear.”

The language of TV radio or broadcast news is formal, compact, and planned even though it is spoken language. Before broadcasting, script for news stories involves planned written

discourse. Also, in newspapers and magazines, journalists plan their discourse to appear. Therefore, Korean Hurricane Media Discourse is relatively planned language.

### **2.3 Discourse and Culture**

Language is considered as cultural because it is one form of symbolic organization of the world. It is viewed as social when language is used in actual social and cultural contexts (Geertz 1973). Language is the essence of culture insofar as it is socially integrative, verbal interaction being the dominant mode of human day-to-day life (Magne 1992:18). Moreover, language is the central means and medium by which we understand the world and construct culture (Barker and Galasinski 2001).

Cultural behavior is symbolic. Cultures do not exist in the minds of individuals but rather between them, since culture is a system of shared symbols that exists outside the individual (Geertz 1973). Culture patterns and organizes perception and beliefs about the world in symbolic terms, which allows society to share rules for the production and interpretation of cultural behavior (Sherzer 1987). In this perspective, culture is viewed as constituted by the meanings and practices of ordinary men and women. Culture is lived experience: the texts, practices and meanings people engage as they conduct their lives within the totality of a whole way of life (William 1983). Cultures could not develop, survive, extend or operate successfully without communication, for communication is the most essential attribute of culture (McQuail 2000).

Discourse is culturally saturated because culture permeates the way of life of groups of people (Geertz 1973). The centrality of discourse lies in the organization of culture (Duranti and Goodwin 1992). Discourse can be approached in textual, socio-cultural, and social-interactive terms: 'discourse is the nexus, the actual and concrete expression of the language-



culture-society relationship' (Sherzer 1987: 296). Discourse is considered as cultural ways of speaking and as culturally dynamic. Shi-xu (2005) strongly emphasizes that one must study discourse in order to study culture and cultural studies cannot be serious about culture without paying attention to discourse.

## CHAPTER 3. KOREAN HURRICANE MEDIA DISCOURSE

### 3.1 The Data

The following is a translating of a Korean TV broadcast cable news program aired by YTN in Korea, which I refer to as Korean Hurricane Media Discourse. It appears as an on-line video clip at the Korean website, [www.daum.net](http://www.daum.net); for the Korean version and detailed transcription, see Appendix; examples below are strictly my translations (9.5. 2005, 11:54 YTN).

[ANCHORMAN (on screen)]: Our Korean immigrants are in a severe situation. In the meantime, it is said that warm brotherhood has been sprouted in Baton Rouge. Jongju Lim reports.

[REPORTER (voice-over narration)]: The Korean residents in New Orleans and in Baton Rouge got together. They console each other, recalling the miserable moments.

[A REFUGEE, Jongsu Yun (on screen)]: Now, it's worse than staying at New Orleans. I don't have any place to go.

[REPORTER (voice-over narration)]: The Korean residents in Baton Rouge voluntarily established the head office for Hurricane Katrina when they heard the fact that the Korean people in New Orleans evacuated and had damage. In addition, they provided food and shelter for refugees who need their help, making a united effort to help refugees sincerely. Many residents in Baton Rouge provided their rooms to them as well. Some refugees who are not in a good circumstance are staying at a temporary place that the Korean church provides, to heal their pain and hurt. In this way, about two hundred refugees felt brotherhood from them.

[BATON ROUGE RESIDENT, Yusuk Lee (on screen)]: I take it for granted that we should help them as our brothers. I'm so pleased of helping them.

[A REFUGEE, Kyuk Kim (on screen)]: Without regard for their home, family, and even businesses they act in order to take care of us. I really appreciate that they help us like this.

[REPORTER (voice-over narration)]: Their fields of life in New Orleans are almost devastated. We can not say their broken

heart as well. They are aggrieved over everything  
that they lost due to Hurricane Katrina.  
[REPORTER IDENTIFIED ON SCREEN  
IN THE DINING HALL OF THE BATON  
ROUGE KOREAN CHURCH WITH  
OTHERS AUDIENCE BACK]  
During this situation, the blossoming warm  
brotherhood, however, is a solace between them.  
YTN, Jongju Lim in Baton Rouge of the U.S.

### 3.2 Media Culture in Korea

Contemporary media in Korea (South Korea) reflect the socio-historical changes that have influenced Korean society. Modern Korean journalism began after the opening of Korea in the late 19<sup>th</sup> century, and faced attempts at political control and outright censorship during most of the 20<sup>th</sup> century (Kang 1991). When the Japan-Korea Annexation Treaty was signed in 1910, the Japanese closed all newspapers except three: the Korean *Maeil Shinbo*, the English *Seoul Press*, and the Japanese *Keijo Nippo* (Youm 1996). In 1941, Japan outlawed all Korean-language publications.

After the celebration of Korean Independence in 1945, most all subsequent Korean governments have attempted to control the media. Rhee's government (1948-1960) closed newspapers and arrested reporters and publishers on numerous occasions. During the Park (1967-1979) and the following Chun administrations (1980-1988), the government exercised considerable control and surveillance over the media and forced the media to support the government in the interest of national security (Kim and Shin 1994).

By the mid-1980s, censorship of Korean print and broadcast media had become one of the most widely criticized practices of the Chun government (Heo et al 2001). Since President Kim, Young-sam (1993-1997) proclaimed the globalization of Korea in 1994, globalization has become a keyword in Korean mass media (Kim and Hong 2001).

Korean mass media industries burgeoned in the late sixties. In 1963, there were only thirty five thousand television receivers in Korea. Sixteen years later, the number of television receivers had reached over five million, which means about two thirds of all Korean households owned television receivers (Kang 1991). In 1973, Korean television prime time programming consisted primarily of cultural and educational programs, as well as government public information, in the form of the Korean version of ‘the Prime Time Rule’ (Kang 1991). Television has become a dominant cultural force in Korean life. The producer of Korean television programs is the primary culture broker to the Korean media audience. The producer is not only an important contributor to cultural content, but is also a gatekeeper of cultural organization. He creates the menu for the food for the mind that is served at the TV table in living room as a cultural food for the mind and spirit; so, the television producer is a ‘cultural gatekeeper’ who decides what is good food or bad food (Kang 1991).

As is the case in many Asian countries, Koreans traditionally prefer domestic television programming to imported programs (Kim and Hong 2001). Since the late 1980s, the popularity of domestic programs has caused imported programming – mostly American series – to be relegated to hours outside of prime time. American programs are for the most part familiar to Koreans through the U.S. Army’s television service, which was established in 1957, before any Korean television began to broadcast (Kim and Hong 2001). On the other hand, the entry of Japanese mass media such as pop music, films, and television programs into Korean TV was strictly restricted because the Korean government considered that Japanese culture could easily penetrate the Korean culture, and that this was undesirable. This reason for their decision to restrict material was grounded in the Korean experience of Japanese colonial imposition (1910-1945) and the geographical contiguity of the two nations.

However, the Korean government permitted the import of some Japanese cultural products beginning in early 2000 (Heo et al 2000).

The power of Korea's media has developed along with the development of the media industry. The Korean TV broadcasting industry has expanded rapidly; one example of this expansion is Korea's launch of a multi-channel cable TV in 1995, with twenty-nine program providers and seventy-seven cable stations (Kim and Hong 2001).

All media in Korea were traditionally controlled by official political power. Unofficial cultural control mechanisms included: "the Blood Tie," "the Regional Tie," and "the School Tie" (Kim and Hong 2001). These three "Ties" are related to the family, native place, and school from which a media power mogul. This traditional media power structure was destroyed by the economic crisis in 1997, which opened the mass media industry to competition, both domestic and foreign (Heo et al 2001). The ensuing crisis in the media industry has changed the relationship between the media and the political power structure. Structural adjustments based on economic principles has become the main factor of change in relationships within the media power structure, but the political power elite has still not given up its controlling influence over the media (Kim and Hong 2001).

Use of the Internet and communication via personal computer has recently exploded in Korea. Especially, PC communication has become extremely popular since 1995. The increase of Internet users has caused all broadcasting networks – Korea Broadcasting System, Munwha Broadcasting Company, and Seoul Broadcasting System – to provide intercast service that allows viewers to access interactive broadcast programming on the Internet: simultaneous broadcasting, video-on-demand, and news-on-demand (Heo et al 2000).

Korean media have historically faced a series of radical changes due to liberalization,

competition, and globalization. The year 2000 was the key transitional point for South Korea's entry into the era of free-market competition (Heo et al 2000). Public attitudes regarding deregulation remain ambivalent, although the Kim administration advocated media deregulation (Kim and Hong 2001). Koreans think that the Korean media industries should operate according to market principles.

### **3.3 Media and Discourse**

People hear more language from the media than they do from direct conversation (Bell 1991), and also they talk a lot about what they read, see, and hear on the mass media and the Internet (Lull 2000). In the 20<sup>th</sup> century, writing and print were the dominant media of communication. At the beginning of the 21<sup>th</sup> century, electronic media became predominant. Cinema, radio, and television affect the ways people get their news and learn about the world around them.

According to Rodman (2006), any type of message conveyed through a medium rather than face-to-face is mediated communication. Media includes: the 'print media' such as books, magazines, and newspaper; the 'broadcast media' such as television and radio; the 'digital media' such as the Internet and computer-based any other medium; and the 'entertainment media' such as movies and video games. Moreover, convergence across with between media brings mediated interpersonal messages, including telephone text-messages, instant messages, and e-mail. The Internet – the communication network known as the World Wide Web – is a prime example of a converging medium.

The Internet has become more and more complex as it becomes important in the lives of people. By the end of 2003, the 'media time' that Europeans spent online exceeded that spent reading magazines (Matheson 2005). Online activities have become an indispensable part of

life in modern society. Current global society is pervaded by what Bell (1991) characterizes as media language.

Media language is a tool for the expression of media messages. Media language presents the linguist with data that are in some ways less problematic than over face-to-face communication, in that the data it is already packaged as messages intended for mass public consumption. In addition, media message provides consistently good recording quality of spoken language, since direct-line recording off radio or television means that the recordings can be as good as the originals in quality. Finally, media language mirrors the wider society and culture, as a consequence of the previously-mentioned significance of media discourse across cultured genres. Some cultural theorists look at the media as an environment for culture (Rodman 2006). According to Grossberg et al (2006), media produce ‘cultural forms,’ including format, structures, and ways of telling stories. These forms show how media language and associated meanings are structured into codes. One example of this structured code is the practice of airing commercials every 10-15 minutes on U. S. television, which represents a decision of the broadcast companies.

For linguists, media language can provide data relevant to questions of theoretical importance; in communication studies, media language is crucial to understanding the messages that the media construct.

In sum, media language is the product of multiple voices, and understanding the processes by which it is modified is necessary to approach analysis of news text, form, and context.

### **3.4 Ron Scollon's TV News Frame**

The television broadcasting news consists of three frames: opening frame, delegation frame, and closing frame (Scollon 1998). The opening frame is a summary statement,

delegation frame is a discourse means for formal turn exchange of the floor to another, and the closing frame is the closing statement for reporting. The basic forms are cross-linguistically different. Table 1 (page 19) compares English form to Korean form. A news report is framed within the broader framework of the television news program. Korean Hurricane Media Discourse will be analyzed by Scollon's frameworks.

### **3.4.1 Opening Frame**

In television news broadcasts, in most cases, a news story is introduced by the anchor. The story starts with the anchor's summary sentence, "Our Korean immigrants are in a severe situation. In the meantime, it is said that warm brotherhood has been sprouted in Baton Rouge." Scollon (1998: 160) calls this introductory statement 'the Opening Frame' (OF). The anchor speaks these lines while seated behind a desk, as he says "Jongju Lim reports." Then, the screen image changes to footage of the Korean Baptist Church in Baton Rouge. We hear the reporter's voice, without seeing him on-screen. In this transition, the visible anchor indicates that responsibility for the story has passed from him to another person, a reporter named 'Jongju Lim,' whose voice we hear, but whose face we do not yet see. In the case of the television news report, the anchor may only temporarily delegate the floor to the named reporter because the reporter is understood within news broadcast genre to be required to report within this already specified topical frame, and to return the floor to the anchor when the report is finished. Thus, the reporter is positioned in a decidedly secondary status in relation to the anchor (Scollon 1998). The delegation frame follows immediately.

### **3.4.2 Delegation Frames**

The next voice one hears is that of the delegated reporter. The reporter, 'Jongju Lim' in Korean Hurricane Media Discourse, is not immediately identified on screen. The delegated



reporter begins, “The Korean residents in New Orleans and in Baton Rouge got together,” while footage shows the interior of the Baton Rouge Korean Baptist Church where the coming together took place.

Scollon (1998) designates this transition as ‘the Delegation Frame’ (DF), in that its function appears to be to delegate the floor, at least temporarily, to another speaker (160). The delegation frame is the statement which says to whom the responsibility for authorship is delegated and the delegation is further constrained topically by the lead statement of the anchor. This frame is where the person to whom the floor and the responsibility for authorship have been delegated signals that he or she is returning the floor and its accompanying responsibility for authorship to the designator. The news story takes place within this frame.

The reporter’s voice continues to describe how the Baton Rouge Korean Community is helping the refugees. The audience knows that this voice is that of the named reporter. This inference is further warranted by the topical paralleling of the anchor’s opening line.

According to Scollon (1998), there are two aspects of the delegation frame: the first of these is that the person to whom the floor is being delegated is identified by name by the anchor, which is the most common means of framing a news report; the second aspect is that the verb used here is ‘reports.’ The significance of this word choice resides in its status a verb of speaking which highlights the reportorial frame. So, one does not find, for instance, ‘Jongju Lim will be speaking next,’ nor ‘the next voice is that of Jongju Lim.’ The anchor delegates the floor to the reporter with the restriction that he will only have it for a limited time and only for reporting delegated by the anchor. As soon as being finishing delegation frame, closing frame follows.

### 3.4.3 Closing Frame

Following the delegation frame, while the camera shows the scene of the busy dinning room of the Church where all the Koreans eat together, the audience finally can see the reporter ‘Jongju Lim [underlined]’ on the screen, holding a YTN microphone in his left hand. Whereas a reporter can cover a story without needing to be in the field in this case, the reporter, Jongju Lim, was physically present in Baton Rouge. He finishes his reporting with his closing frame, “US Baton Rouge YTN Lim, Jongju.” His immediate presence enhanced his reliability as an on-the-scene reporter. In most TV news reports the next shot is that of the anchor who is re-established at the news desk where the opening frame was seen. But this news story is not delegated to the anchor again, because it is online news that enables users to call up video clips of new events, both current and archived (Rodman 2006). As soon as the reporter’s closing statement ends, the video clip is finished. Korean Hurricane Media Discourse has the following framing structure. This structure is based on Scollon (1998).

Male anchor <Brotherhood sprouted in Baton Rouge>

Opening Frame (Summary introduction)

Delegation Frame *Jongju Lim reports*

Male Reporter {ID through voice}

Closing Frame *YTN Jongju Lim* {IDNS}

The person of the television reporter is constructed within the television news broadcast. The reporter is multiply identified by naming, both by the anchor and in his or her own final signature, and also with on-screen written identification.

In angle brackets< > is a verbal headline or story title indicating the content of the story. The material within braces { } indicates the form of identification: IDNS means ‘IDentified; Named by Self’ (Scollon 1998). Mostly, the male reporter was identified by voice {ID

through voice}. Scollon did not give any abbreviation for that. Besides IDNS, there are two more abbreviations; IDCE and IDNO. IDCE means ‘IDentified; Characters in English’ and IDNO means ‘IDentified; Named by Other’ (1998: 163).

In opening and closing television news broadcasts, the Korean frame is different from English frame. A typical English form is NAME + NEWS AGENCY: Juliet Roberts, CNN News. A Korean form is NEWS AGENCY + NAME: *YTN, Jongju Lim*.

When the reporter is in the same location as the anchor, this formula constitutes the entire frame. If the reporter is speaking from a location remote from the story depicted, English news reports use the frame, NAME + NEWS AGENCY + LOCATION like *Larry King, ABC News, Hong Kong*. However, the Korean frame has a different form LOCATION + NEWS AGENCY + NAME: *Baton Rouge, YTN, Jongju Limm* (Table 1).

Table1. English and Korean Frames

	English	Korean
Opening Frame	Name + News Agency Name + News Agency +Location ex) Name, CBS News Name, CNN News, Detroit	Name + News Agency Location+News Agency+ Name ex) MBC News, Name Baton Rouge, YTN, Name
Delegation Frame	Varied	Varied
Closing Frame	Name + reports Name + reports + Location ex) Name reports Name reports London	Name + reports Location + Name + reports ex) Name reports Seoul, Name reports

#### **CHAPTER 4. APPLICATION AND TRANSLATION: VAN DIJK'S FRAMEWORK TO KOREAN HURRICANE MEDIA DISCOURSE**

Discourse contains not only a meaning structure, but also a formal structure to present a structured content (Renkema 2004). Van Dijk (1980) calls that meaning structure is macrostructure and formal structure is superstructure. There are two semantic representations; microstructure and macrostructure. Microstructure refers to sentences and sequences of sentences and macrostructure refers to global structures. Macrostructures are defined by the macro-rules. Macrorules are semantic mapping rules. Macrorules can be used to change microstructures into macrostructures by Deletion, Generalization, and Construction. Especially, macrostructures explain why most readers remember the main topics, the higher level of the macrostructure of a news report. Schemata are used to describe the overall form of a discourse. To describe such schemata, superstructure is needed. Superstructures are conventionalized schemas that provide the global form for the macrostructural content of a discourse. Schematic superstructures organize thematic macrostructures.

Van Dijk's superstructure (1980) can be considered to be the best interpretation for understanding news schema of Korean Hurricane Media Discourse since news discourse is able to be analyzed by various different categories (see Figure 2). On the other hand, it shows that Bell's structure (1991) has more detail categories than van Dijk's (see Figure 3).

This chapter presents that Korean Hurricane Media Discourse is analyzed by Van Dijk's and Bell's news schemata and also it is transformed of micro-structures into macro-structures by the application of the macro-rules in translating Korean Hurricane Media Discourse into English (see Table 2).

## 4.1 Superstructures

Superstructures serve to organize the overall meaning or macrostructure of a text as a whole. Theoretically, discourse schemata can be called superstructures (van Dijk 1988b). The superstructure of any story consists of its topics and their organization within the story. Closely parallel to the news story topic structure is its syntactic structure, which is called ‘news schemata’ (van Dijk 1988a). News schemata are the formal categories into which news can be analyzed and their relations to each other. News reports are organized according to news schema. The schema determines how the topics of a text should be ordered and how sequences and sentences should appear in the text. Figure 1 presents a summary of this approach (van Dijk 1988b).

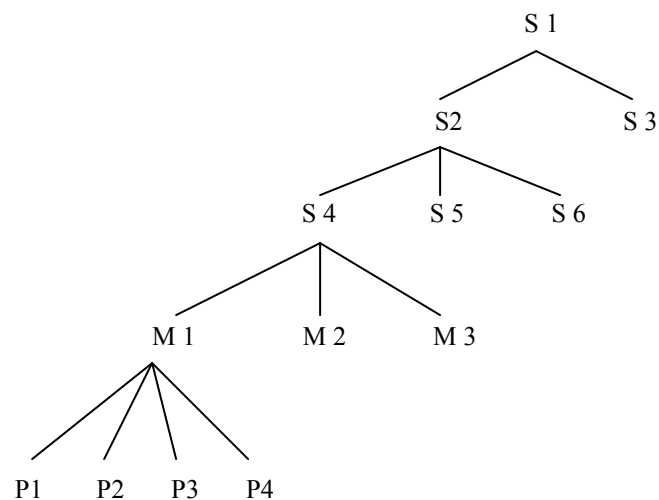


Figure 1. The link between schematic superstructures and other textual structures

In this schema, S1, S2, ... represent superstructure categories; M1, M2, ... represent macrostructure categories; P1, P2, ... represent propositions, which are finally mapped on an ordered sequence of sentences. Each superstructure category is filled with only one macro-proposition and may be filled with a complex set of macro-propositions. Van Dijk provides

tree-diagrams to illustrate the discourse structure of a news story. Figure 2 (page 25) shows van Dijk's hypothetical structures of a news schema.

News discourse categories include the Summary, composed of Headlines and Lead in each news item. Their function is to announce the major topics of the text. The category of Headline defines a characteristic sequence for a news text, any newsworthy topic may be inserted into this schema.

After the section that deals with the Main events, Backgrounds follow later in news discourse. Consequence routinely discussing possible consequences, a news discourse may give casual coherence to news events. Consequences are sometimes even more important than the Main news events themselves.

Backgrounds follow after the section that deals with the Main events. They have a more comprehensive, structural, or historical nature. Context is main event in previous news items.

Finally, a news discourse has a Comments category consisting of two major subcategories: Verbal reactions and Conclusions including expectation and evaluation in which the reporter may evaluate the news events. The Verbal reaction is signaled by names and roles of new participants and by direct or indirect quotes of verbal utterances. This category usually comes after the Main events, Context, and Background categories, towards the end of the news discourse. Evaluation features evaluative opinions about the actual news events, and Expectations formulates possible other consequences of the events and situation.

Likewise, Bell (1991) suggests that a news text normally consist of an abstract, attribution and the story proper. Figure 3 (page 26) displays Bell's outline model structure of news text. Bell added more detail categories such as attribution, actors, and setting to van Dijk's simple model. Comparing to van Dijk's structure, Bell's model has attribution, which includes news

agency, place, and time and also events contain actors, setting, and action. These categories need to be recognized as part of the structure of news stories. Furthermore, Bell's has three additional categories that contribute to an event: follow-up which is a prime source of subsequent updating stories, commentary which provides news actors' observations on the action, and background which covers any events prior to the current action.

In applying Korean Hurricane Media Discourse to two news structures, Bell's mode is more useful than van Dijk's because Bell's news schema has more detail categories than van Dijk's.

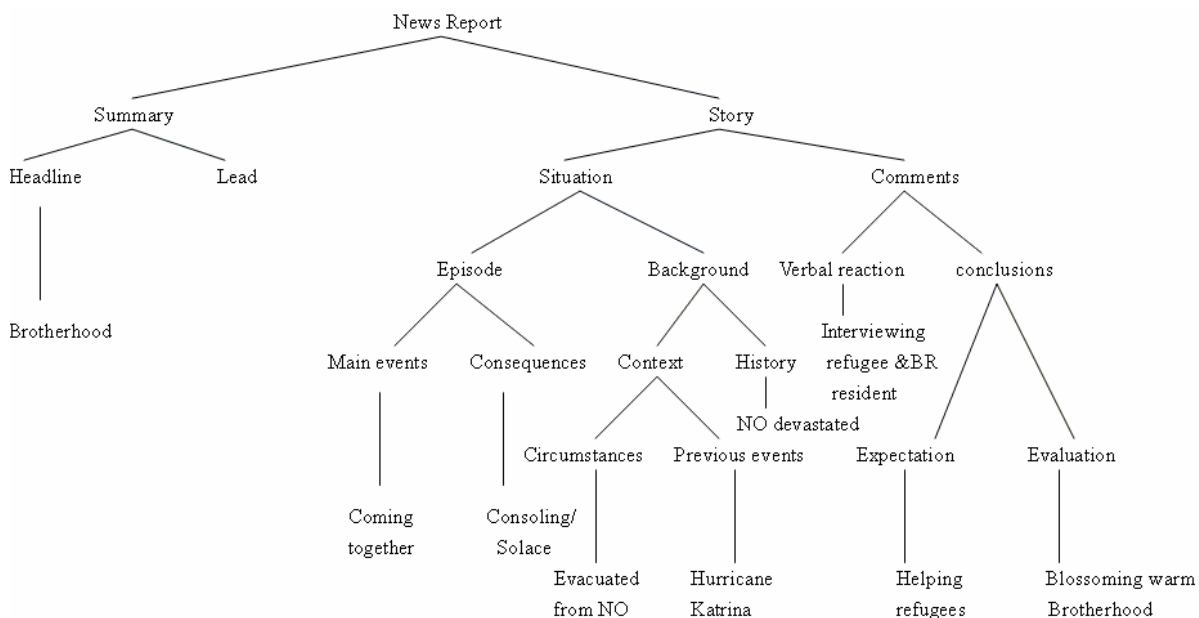


Figure 2. Korean Hurricane Media Discourse Analysis  
on Van Dijk's Superstructure schema of news discourse  
(Van Dijk 1988a:92, 1988b:55)

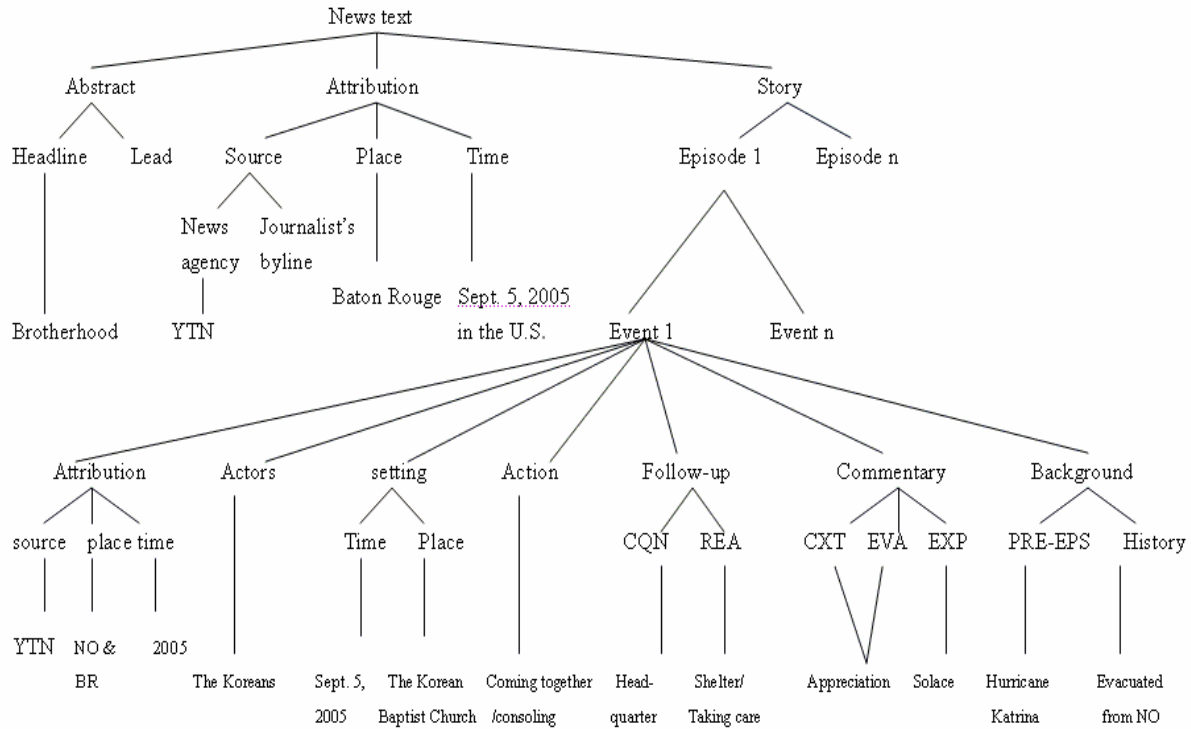


Figure 3. Korean Hurricane Media Discourse Analysis on Bell's structure of News Discourse (Bell 1991:171)

## 4.2 Micro- and Macrostructures

Since a discourse has a structure of meaning that makes clear what does and what does not belong to the core of the content, readers and hearers are generally able to give a summary of the topics from a news discourse (Renkema 2004).

The term macrostructure denotes structure of meaning. A macrostructure identifies what is the most important information within a text. That is, macrostructure is the global meaning of discourse. The textual structures of news discourse begin with a theme or topic. Van Dijk (1988b) states that topics are a property of the content of a text. Topics belong to the global, macro-level of discourse. The semantic structure of a discourse is also characterized at a level



of microstructure. The term microstructure denotes the relations between sentences and sentence segments. These are represented with propositions. Under micro-structures of discourse, all structures that are described are understood at the local or short-range level such as words, phrases, clauses, sentences, and connections between sentences. In other words, microstructures are the directly expressed structures of the discourse.

Macrostructures are characterized in terms of propositions and propositional sequences. Propositions are the smallest, independent meaning constructs of language. The meaning of a clause or sentence is the proposition and propositional sequences express both complex sentences and sequences of sentences. Each topic of a text can be represented as such a macro-proposition (1988b). In order to discover how a discourse topic is related to the propositions of the text, semantic mapping rules are needed with micro- and macrostructural information.

Semantic mapping rules are called macro-rules. There are three macro-rules: deletion, generalization, and construction (Kintsch and van Dijk 1978, van Dijk 1980). These rules provide operations that delete propositions from micro-structure; summarize propositions; and construct inferences (Harley 2001). The macrostructure may be identical with the microstructure by application of a ZERO rule (van Dijk 1980).

#### **4.1.1 Deletion**

The simplest and most general macro-rule is that of 'Deletion.' It deletes all those propositions of the text base which are not relevant for the interpretation of other propositions of the discourse. This rule may be taken as a 'Selection' rule, which selects from a text base all propositions which are interpretation conditions of other propositions in the text base. Examples of this 'Deletion/ Selection' rule can be found in three propositions (A) through (C)

(Renkema 2004: 95).

A girl in a yellow dress passed by.

(A) A girl passed by.

(B) She was wearing a dress.

(C) The dress was yellow.

By using the deletion rule, propositions (B) and (C) can be eliminated, leaving only (A) as a proposition. The deletion rule is a negative formulation: eliminate irrelevant propositions. When formulated positively, it is a selection rule: select those propositions that are necessary for the interpretation of other propositions.

#### **4.1.2 Generalization**

The second macro-rule is that of ‘Generalization,’ which applies to examples like (D). In this case, we do not simply leave out irrelevant global propositions but abstract from semantic detail in the respective sentence by constructing a proposition that is conceptually more general.

(D) John was playing with his top. Mary was building a sand castle and Sue was blowing soap bubbles (Van Dijk 1980:41-46).

→ The children were playing.

In this sequence of propositions, the respective sentences do not denote events which are conditionally linked or which are components of each other. Nor does the sequence express a stereotypical text base. But, intuitively, we are able to construct a proposition that at a higher level of abstraction subsumes the three events such as, ‘The children were playing.’ The topical macro-proposition is a generalization with respect to the more specific propositions expressed by the text.

We see that in both the ‘Deletion’ and ‘Generalization’ rules information is left out in the resulting macro-proposition. In the first case, however, we simply leave out whole propositions, whereas in the second case we leave out meaning components of predicates, due to abstraction.

#### **4.1.3 Construction**

The third rule is that of ‘Construction.’ In this rule, propositions are taken together by substituting them, as a joint sequence. The character of the ‘Construction’ rule is that a new proposition must be constructed, involving a new predicate to denote the complex event described by the respective propositions of the text.

(E) John went to the station. He bought a ticket, started running when he saw what time it was and was forced to conclude that his watch was wrong when he reached the platform (Renkema 2004:96).

→ John missed the train.

In a sequence of propositions, we may substitute each sub-sequence with a single proposition such as, ‘John missed the train’ if they denote normal conditions, components or consequences of macro-proposition substituting them. In (E), neither ‘train’ nor ‘missed’ are mentioned. The proposition is constructed on the basis of general knowledge.

While the information in macro-rules of ‘Deletion’ and ‘Generalization’ is irrecoverably lost, the information in the macro-rule of ‘Construction’ is partly recoverable by general knowledge of postulates and frame knowledge concerning normal conditions, components and consequences.

Macro-rules are recursive. Given a sequence of macro-propositions, they may apply again and thus derive a still higher level of macro-structure. It follows that the resulting macro-

structure of a discourse is a hierarchical structure, consisting of several levels. The notion of macro-proposition is defined relative to the sequence of propositions (local or global) which are derived by a macro-rule.

### **4.3 Macro-Analysis in Translation**

The analysis of macro-structures in texts and in the ways such structures are derived from the micro-structure is simply called macro-analysis (van Dijk 1980).

Translation in relation to other kinds of verbal processes is a task that makes certain demands on the cognitive system of its practitioners. The psycholinguistic model is concerned with describing the cognitive aspects of the translation process. The psycholinguistic perspective views translation as a ‘black box’ in which cognitive processes occur (Neubert and Shreve 1992).

In translation, the link between first language (L1) textual meaning and second language (L2) textual meaning is semantic. The meaning of the L1 text and the meaning of the L2 text have a specific relationship. The global semantic structures of the two texts are not identical because of the modifications required when textual meanings are merged with prototypical superstructures. Super-structure is the schematic form that organizes the global meaning of a text (van Dijk 1980).

Textual super-structures can be decomposed into an ordered set of semantic macro-structures. Macro-structures reflect typical textualized semantic patterns of L1 and L2.

Table 2 below shows the transformation of micro-structures into macro-structures in Korean Hurricane Media Discourse by the application of the macro-rules of Zero, Deletion, Generalization, and Construction. This process occurs in translating the L1 of Korean into the L2 of English.

Table 2. Macro-analysis of Translating

	Micro-propositions	Macro-rules	Macro-propositions
1)	future	Deletion	<i>1) Our Korean immigrants are in severe situation.</i>
	our Korean / situation	Zero	
2)	in the meantime	Generalization	<i>2) In the meantime, it is said that warm Brotherhood has been sprouted in Baton Rouge.</i>
	warm brotherhood	Zero	
	this	Deletion	
3)	Jongju Lim/ reports	Zero	<i>3) Jongju Lim reports.</i>
4)	damage/ remote/ immigrant	Deletion	<i>4) The Korean residents in New Orleans and in Baton Rouge got together.</i>
	place/ get together	Generalization	
5)	they	Construction	<i>5) They console each other, recalling the miserable moment.</i>
	console/ each other recalling/ moment/ miserable	Zero	
	hard	Deletion	

(table continued)

6)	there/ in/ time/ coming out	Deletion	<b>6)</b> Now, it's worse than staying at New Orleans. <b>7)</b> I don't have any place to go.
	New Orleans	Construction	
7)	I	Deletion	
8)	damage/ voluntarily/ head office/ establish/ Baton Rouge	Zero	<b>8)</b> The Korean residents in Baton Rouge voluntarily established the head office for Hurricane Katrina when they heard the fact that the Korean people in New Orleans evacuated and had damage.
	Hurricane Katrina/ evacuate	Construction	
9)	in addition/ sincerely	Construction	<b>9)</b> In addition, they provided food and shelter for refugees who need their help, making a united effort to help refugees sincerely.
	making a united effort/ gathering/ devotion	Generalization	
10)	Baton Rouge/ residents	Construction	<b>10)</b> Many residents in Baton Rouge willingly provided their rooms to them as well.
	many/ willingly/ as well/ provide/ rooms	Zero	
11)	yet/ not in a good/ circumstance/ a temporary place/ Korean church/ heal pain and hurt	Zero	<b>11)</b> Some refugees who are not in a good circumstance are staying at a temporary place that the Korean church provides, and healed to heal their pain and hurt.
	refugees(damage brothers)	Generalization	
12)	In this way/ about two hundreds	Zero	<b>12)</b> In this way, about two hundred refugees felt Brotherhood from them.

(table continued)

13)	our/ helping them	Construction	<i>13) I take it for granted that we should help them as our brothers. I'm so pleased of helping them.</i>
	take it for granted/ brothers/ pleased of	Zero	
	difficulty/ suffer/ no reason	Deletion	
14)	home/family/ businesses/ really appreciate	Zero	<i>14) Without regard for their home, family, and even business, they act in order to take care of us. I really appreciate that they help us like this.</i>
	entirely closed	Deletion	
	to take care of us (refugees)	Generalization	
	I really appreciate that they help us like this.	Construction	
15)	fields/ life/ almost/broken heart/ devastated/ as well	Zero	<i>15) Their fields of life in New Orleans are almost devastated. We can not say their broken heart as well.</i>
	degree	Deletion	
	we can not say	Construction	
16)	flower/ inside/ these	Deletion	<i>16) They are aggrieved over everything that they lost due to Hurricane Katrina.</i>
	warm (hot)/ solace	Generalization	
17)	grieved over/ consolation	Generalization	<i>17) During this situation, the blossoming warm Brotherhood, however, is a solace between them.</i>
	blossom/ brotherhood/ refugees	Zero	
	during this situation,	Construction	
18)	Baton Rouge/ YTN/ Lim, Jongju/ in	Zero	<i>18) YTN, Jongju Lim in Baton Rouge of the U.S.</i>

## **CHPATER 5. APPLICATION: DELL HYMES'S SPEAKING MODEL TO KOREAN HURRICANE MEDIA DISCOURSE**

Dell Hymes (1974) developed the SPEAKING model to promote the analysis of speech events and speech acts within their cultural context. He identifies sixteen crucial components of language use in cultured context. Dell Hymes's framework is based on the analysis of multiple categories of S-P-E-A-K-I-N-G from his book. The categories are highly productive, and provide a tool for powerful analysis of different kinds of discourse.

The speech event is the basic unit for the analysis of verbal interaction in speech communities (Gumperz and Hymes 1972). It is restricted to activities governed by rules for the use of speech (Hymes 1974) such as two-party conversations, lectures, introductions, religious rites, etc.

Hymes contends that every speech event involves 'structure, setting, participants, purposes, key, topic, channel, message form and message content' (Coulthard 1988). From Bell's news schema in chapter 4, Hymes's model overall explains most components of the speech event of KHMD except key and norms. Based on these components of speech events, I apply Hymes' S-P-E-A-K-I-N-G model to Korean Hurricane Media Discourse.

### **5.1 Setting and Scene**

'Setting' refers to the time and place of a speech act and, in general, to the physical circumstances surrounding it; e.g., the living room in the grandparents' home might be a setting for telling with hearing a family story (55). 'Scene' is the psychological setting or cultural definition of a scene, including characteristics such as range of formality and sense of play or seriousness (55-56).

The Korean Hurricane Media Discourse speech event took place in the Korean Baptist



Church of Baton Rouge (KBCBR), Louisiana in the U.S., on September 5, 2005. The physical location of the Church is one mile away from LSU campus, near Highland Road. The Korean Baptist Church of Baton Rouge was established in April 1982 as a subsidiary church of the Parkview Baptist Church of Baton Rouge (Lee 2004).

## **5.2 Participants**

All speech events traditionally involve two participants: a speaker who transmits a message, and a listener who receives it. In communicative events, there are multiple ‘participants’ including senders, receivers, addressors, addressees, interpreters, spokesmen, and the like (10). All of these roles may be involved in any speech event. So, for example at a family reunion, an aunt might tell a story to her younger female relatives, while males, although not addressed, might also hear the narrative.

Taking Goffman’s (1981) model into consideration further complicates Dell Hymes’s analysis of participants by re-examining the deceptively simple notions of ‘speaker’ and ‘hearer’ involved in every speech interaction. Hymes’s concept of ‘participant’ proved to be focused on an individual speaker or at best a speaker-hearer dyad, inadequate. Notions of the inadequacy of traditional models of speaker-hearer role structure were elaborated in Erving Goffman’s essay on “footing” (Goodwin 2001:172): the positioning of participants in a speech event will necessarily affect the form of their speech (128). By extension, the form of every utterance is affected by all the footings that the multiple participants in that speech event occupy. Goffman replaces the monolithic role of ‘speaker’ with the expanded notion of ‘production format’ (145) and similarly ‘hearer’ with ‘participation framework’ (137). The ‘production format’ of an utterance involves three distinct roles: animator (the one who gives a voice to the message that is being conveyed), author (the one who is responsible for the

selection of words and sentiments that are being expressed), and principal (the person or institution whose position or beliefs are being represented) (145). The concept of ‘participation framework’ embraces total configuration of relationships with positioning toward which all participants orient themselves (Goodwin 2001).

The model also allows for ‘ratified unaddressed (addressed) recipients’ and ‘unratified eavesdroppers (over-hearers).’ There is another form to be considered: ‘subordinate communication.’ It may co-occur alongside the main communication and be of three general types: byplay (among a subset of the ratified participants), crossplay (between ratified participants and bystanders), and sideplay (among bystanders) (Goffman 1981:132-134).

I have identified six categories of participants in Korean Hurricane Media Discourse: anchor, reporter, people interviewed, Korean Baptist Church, Hurricane Katrina, and some Koreans in Baton Rouge including myself as an eyewitness to the media recording. For this reason, I inhabit the role of both audience and witness.

- (1) The anchor is the newsreader who occupies the seat in the TV studio. At the same time, the anchor is the presenter, who occupies the most prominent position in broadcast news (Rodman 2006). The role of anchor provides a point of articulation to the story with a two-sentence summary or lead. Also, in the case of the television news report, we see that it is the presenter who asserts the right and power to define the situation, to introduce the topic, and to delegate the floor to the named reporter in the field (Scollon 1998).
- (2) The on-camera reporters in the field are known as called ‘correspondents.’ They are the reporters who do on-location stand-ups segments in which the reporter faces the camera, with the news scene in the background (Rodman 2006). In the Katrina news

of this study, the voice of the reporter is heard, but his image is not shown on screen while reporting the topic, but appears only in the closing scene, where he finishes his reporting without delegating the floor to the presenter.

- (3) People who were interviewed include one Baton Rouge resident and two refugees from New Orleans. All were Korean immigrants who settled in Baton Rouge or New Orleans and opened small businesses such as beauty supplies, flea market stores, clothing stores, sandwich, and donut shops. They represent the post 1965 immigrants, who moved to the United States for political or economic reasons (Nahm 1988). They are major financial contributors to the Korean churches in the United State (Lee 2004).
- (4) The Korean Baptist Church of Baton Rouge is located near the Louisiana State University. Most major cities in the United States have not only Korean immigrants, but also Korean resident associations, ethnic churches, and businesses that offer practical help and ongoing support for ethnic identification and new arrivals. Church membership among Korean Americans is between 70% and 80% as compared to 47% in Korea. The Korean ethnic church not only administers to spiritual needs but more importantly, it also provides support and a sense of belonging. The church is both an acculturation agent and a resource for preserving culture and ethnic identity (Kim 1996).

In this way, the Korean Baptist Church of Baton Rouge played important roles as a shelter and headquarters for ‘Hurricane Katrina Disaster Relief for Koreans at Baton Rouge (HKDRK)’ for Korean Communality when Korean immigrants, especially New Orleans refugees, required assistance after Hurricane Katrina. Its role was finished in November 2005.

(5) I will describe Hurricane Katrina in 6.3 as a natural framework of Erving Goffman.

(6) Korean people who participated in the event have various statuses. They include LSU students, Baton Rouge residents, and refugees from New Orleans. Most of them were Korean residents who emigrated to the U.S. from Korea. I was involved in this speech event as a LSU Korean student, as an audience, and as an observer.

### **5.3 Ends**

All speech events and speech acts have cultural and personal ‘purposes, goals, and outcomes’ such as confrontation, instruction, questions. “Conventionally expected outcomes often enter into the definition of speech events” (Hymes 1974: 56). Outcomes are what ends are expected, or functions of act. Goals are what ends worked toward. “The purpose of an event from a community standpoint need not be identical to the purposes of those engaged in it” (Hymes 1974: 57).

Korean Hurricane Media Discourse was reported in Korean language to an exclusively Korean audience in Korea with in the U.S. in order to let them know what happened to Korean refugees from New Orleans displaced by Hurricane Katrina, how they were doing, and how they had been helped by other Korean Brothers in Baton Rouge.

### **5.4 Act Sequence**

The Act Sequence is divided into two parts; ‘message form and message content (Hymes 1974: 55).’ They are central to the speech act and the focus of its ‘syntactic structure.’ They are also tightly interdependent. The form of the message is fundamental. It is true that how something is said is part of what is said. The more a way of speaking has become shared and meaningful within a group, the more likely crucial cues will be efficient. Message content enters analysis first of all as a question of topic and change of topic. Members of a group

know what is being talked about, and when what is talked about has changed.

Korean Hurricane Media Discourse begins as a response to the ‘Warm Brotherhood’ displayed among Koreans in Baton Rouge after Hurricane Katrina. The story’s plot and development have a sequence structured by a reporter, two refugees, and one Baton Rouge resident. During this discourse, the reporter interviewed the others. The message content refers to a topic of discourse. A central topic of Korean Hurricane Media Discourse is Brotherhood. It can be represented through five characteristic keys based on Korean culture; ‘Confucianism,’ ‘Collectivism,’ ‘Solidarity,’ ‘Gong-dong-che,’ and ‘Jeong.’ They will be discussed in terms of Goffman’s cultural framework in Chapter 4 (see 6.4).

### **5.5 Key**

‘Key’ is introduced to provide the overall tone, manner, or spirit, in which an act or event is performed (Hymes 1974: 57). It can be mocking, serious, jealous, sarcastic, humorous, or commanding, etc. Hymes suggests that acts identical in setting, participants, message, form, etc., may differ in key as between mock and serious, or perfunctory and painstaking. “The signaling of key may be nonverbal, as with a wink, gesture, posture, style of dress, musical accompaniment, but it also commonly involves conventional units of speech too often disregarded in ordinary linguistic analysis, such as English aspiration and vowel length to signal emphasis” (Hymes 1974: 58).

This concept of key is in the similar context to that of ‘up-keying and down-keying’ in Goffman’s (1986) primary framework. Since key (keying) involves utterances or actions that signal the meaning of interaction to participants, keys can be indexical. Up-keying is the key that puts on laminations, such as a laughter or tone of voice that expresses or interprets an utterance as joking or phrasing. Here, laminations are called layers between the act and the

literal act that it refers to. Down-keying is the key that removes laminations, such as the words: “no, honestly,” or the raising or trembling of speaker’s voice, sudden shifts from joking to being serious, sitting down after having vividly performed, curtain fall and bowing, taking off masks (314-315).

In Korean Hurricane Media Discourse, it is expected that the audience can feel how miserable it was in South Louisiana after Hurricane Katrina. While being interviewed, the refugees’ overall tone is low and sad, but appreciating for being helped. Those interviewed participants cried, covering their faces with their hands, but the delivery key of the reporter is very energetic, since the reporter emphasizes how Korean residents in Baton Rouge willingly helped the refugees as members of the Korean community. After the delivery of Korean Hurricane Media Discourse, thus, the audience is expected to feel better about their Brothers in Louisiana.

## **5.6 Instrumentalities**

‘Channel and forms of speech’ can be joined together as means of speaking, and labeled instrumentalities. Under ‘channel,’ the description concerns itself with the “choice of oral, written, telegraphic, semaphore’ or other medium of transmission of speech. The oral channel, e.g., may be used to sing, hum, whistle, or chant features of speech as well as to speak them” (Hymes 1974: 58). The verbal resources of a community, such as language, dialect, codes, varieties, registers (speech style), can be different between two speech communities (Hymes 1974: 59). In more detail, channel involves telephone, internet, radio, oral presentation, and journal article, etc. Form of speech indicates a dialect of Tagalog, Standard English, computer hacker slang, gestures, and silence, etc. In addition, the channel itself has allowed for the creation of new speech events such as sports commentary and the quiz show (Coulthard 1985).

Korean Hurricane Media Discourse was shown on a cable broadcast news channel. It was spoken and showed with a written text of the speech that audience can see via the Internet broadcast. Internationally, cable is a major component of the communication explosion. Today, broadcast television reaches most of its audience through cable (Thomas 2001). Interviewees spoke in a casual register with standard Korean language. Their speech planned spoken discourse, which was rehearsed. The anchor and the reporter used a more formal register because their language is planned written discourse.

### **5.7 Norms**

There are two different norms; ‘norms of interaction and norms of interpretation.’ Norms of interaction implicate of social structure, and social relationships in a community. Norms of interpretation are needed to improve communication especially when members of different communities are in communication. Norms implicate the belief system of a community. In other words, they indicate what is socially acceptable during a speech event, including unspoken rules, such as how to greet in America, how to react to a rock song in a club, or how to address a professor.

Korean Hurricane Media Discourse contains reference to a Korean traditional social rule called ‘*Gong-dong-ch.*’ It is a kind of a consciousness of ‘Communality’ or ‘Communalism’ and a major characteristics of Korean society. Under this ‘*Gong-dong-ch.*’ group cohesion and conformity dominate Korean people. This norm will be discussed within Brotherhood as a cultural framework in Chapter 6 (see 6.4.4).

### **5.8 Genre**

By genres are meant categories such as poem, myth, tale, proverb, riddle, curse, prayer, oration, lecture, commercial, form letter, editorial, etc (Hymes 1974: 61). The notion of genre

implies the possibility of identifying formal characteristics traditionally recognized. Genres often coincide with speech event, or they may occur in different events. The sermon as a genre is typically performed with a certain place in a church service, but its properties may be invoked, for serious or humorous effect, in other situations.

The genre of the event of Korean Hurricane Media Discourse is a news story. News is the presentation of information that is timely, important, and interesting to its audience. Particularly, this pertains to online news with video clips, called ‘video on demand,’ which enables users to call up video clips of news events, both current and archived. ‘Video on demand’ became a mainstream service in 2003 during the war in Iraq, when people connected to news sites from workplaces where TVs were not available (Rodman 2006).



## **CHAPTER 6. APPLICATION: ERVING GOFFMAN'S FRAMEWORK TO KOREAN HURRICANE MEDIA DISCOURSE**

### **6.1 Overview**

This chapter intends to apply Erving Goffman's (1986) frame analysis for the observation of Korean Hurricane Media Discourse. One of the Goffman's principal concerns is the question, "What is going on around people's world?" The interest of Goffman is to observe the forms by which people organize their experience and to give significations for their practices at everyday life. Human's experience involves in not only the experience of everyday life, but also in different kinds of fictional representations, such as novels, movies, and plays because all of them are parts of human's experience. Thus, Goffman's frame analysis helps us to understand particular events and interpret the world, especially Hurricane Katrina from Korean Hurricane Media Discourse.

Goffman (1986) provides two frameworks: natural and social. Hurricane Katrina can be interpreted as a natural framework and Dong-po-ae (同胞愛; Brotherhood), a topic of Korean Hurricane Media Discourse, can be represented as a cultural framework rather than social framework. This results from two reasons; one is the context that the concept of frame analysis suggests is intersected to cultural frame (Fisher 1997), and the other is that it intends to comprehend the sense of the social representations in everyday life.

Hurricane Katrina was one of Participants and Dong-po-ae (Brotherhood) was also one of Act Sequence of Dell Hymes's model in Chapter 6. The natural frame describes the effect of Hurricane Katrina on New Orleans and its coverage ethnic media across the country. Cultural frame depicts the salience of the distinctively Korean concept of Dong-po-ae (Brotherhood) with Confucianism, Collectivism, Solidarity, Gong-dong-che, and Jeong.

## 6.2 Goffman's Frame Analysis

The concept of frame analysis was proposed by Erving Goffman (1986). Frame analysis provides a method for studying the organization of human experience. He affirms that in occidental society, one makes distinctions among events by applying general rules that relate with one or several frames, which could be also understood as interpretative schemata.

When an individual in our Western society recognizes a particular event, He tends, whatever else he does, to imply in this response one or more frameworks or schemata of interpretation of a kind that can be called primary. ... A primary framework is one that is seen as rendering what would otherwise be a meaningless aspect of the scene into something that is meaningful (1986: 21).

In other words, when people interpret what is going on around them, they do so through the framework or schemata of interpretations they have constructed, which Goffman calls the primary framework. Practices of everyday life would not have a meaning without such interpretive schemas. In human interactions, schemas within primary frameworks allow participants and onlookers to interpret a player's fight for the ball at a soccer game, or how to engage in a simple conversation.

Given that both natural with social frameworks function to help individuals interpret the world so that their experiences are comprehensible, then the difference between these two is how they accomplish that task for the individuals. Natural frameworks identify undirected, unoriented, unanimated, unguided, and "purely physical" occurrences, such as the Weather. Within this framework, people come to regard this type of events as purely 'natural' in the literal sense, with no social forces operating behind them. Social frameworks, on the other hand, identify occurrences as being in the domain of social. They provide background understanding for events that incorporate the will, aim, and controlling effort of intelligence,

a live agency, the chief for that of human being. Social frameworks are founded upon the natural ones, in that we often engage in social manipulation of the physical world.

For Goffman, humans perceive events in terms of primary frameworks. The type of framework employed provides a way of describing the event to which it is applied, understanding of the events in world. Primary frameworks facilitate Goffman's claims that individuals are capable of making effective use of these frameworks.

The elements and processes he (the individual) assumes in his reading of the activity often are ones that the activity itself manifests – and why not, since social life itself is often organized as something that individuals will be able to understand and deal with (1986: 26).

Primary frameworks construct and organize social life because it is through them that everyday life events can be understood. The frames are the central elements for the constitution of a particular culture in a specific social group. Thus, frames incorporated into beliefs system.

### **6.3 Hurricane Katrina as a Natural Framework**

Hurricane Katrina can be interpreted as a natural framework according to Goffman. The discourse sample analyzed in 3.3 is a transcript of a Korean News broadcast about Hurricane Katrina, which passed to the east of New Orleans in August 2005. The effect of Hurricane Katrina on New Orleans is a salient feature of the natural frame. Since the actors are Korean immigrants, the report of a rally of other ethnic communities to help Katrina survivors from *Pacific News Service*, *World Journal*, and *The Korea Times* will be considered.

A hurricane is a type of tropical cyclone, which is a generic term for a low pressure system that generally forms in the tropics. Hurricane caused widespread devastation along the

Gulf Coast states of the United States Cities such as New Orleans, Louisiana, Mobile, Alabama, and Gulfport, Mississippi with sustained winds during landfall of 140 mph (a strong category 4 hurricane on the Saffir-Simpson scale) (Hanley 2005). Especially, the effect of Hurricane Katrina on New Orleans was catastrophic in 2005. Hurricane Katrina was an extraordinarily powerful and deadly hurricane that carved a wide swath of damage and inflicted large loss of life (Knabb et al. 2005). At least 80 % of New Orleans was under flood water on August 31, largely as a result of levee failures from Lake Pontchartrain (Warrick 2005). Over 1.7 million people lost power as a result of the storm in the Gulf states for several weeks. Drinking water was also unavailable in New Orleans due to a broken water main that serves the city (Haley 2005). Although a mandatory evacuation orders were given on August 31, many residents remained in the city and had to be rescued from flooded homes and hotels. About 20,000 and 25,000 refugees took shelter in the Louisiana Superdome.

Ethnic media across the country reported vigorous efforts by ethnic communities to aid victims of Hurricane Katrina. Nearly 20,000 Vietnamese refugees coming in from Mississippi and Louisiana had been welcomed in Houston, as reported by *Radio Saigon* in Houston. The Hong Kong strip mall in Houston served as a receiving center for the many displaced Vietnamese. Vietnamese were directed to the mall instead of the Astrodome, which feared a replay of the violence and chaos in the Superdome (Altan 2005).

Local, federal and consular authorities had trouble locating Latino victims because many are undocumented, according to the Spanish language daily, *Hoy*, and left the shelters where they were staying in the early hours of the morning. Honduran Consul Maria Eugenia Lobos said that her office had only been able to locate about 100 of the approximately 150,000 Hondurans who resided in New Orleans and the surrounding area (Altan 2005).

According to *the Korea Times*, Korean immigrants who were in Louisiana displaced by the storm found refuge in Korean “mom and pop” stores in Houston that were converted into aid centers. Koreans received everything from housing by host families to job leads there. Throughout Houston, some Korean landlords lowered the rent for those in need, while other Koreans paid for the meals of the displaced they met in restaurants. The nation of South Korea pledged to send \$30 million in humanitarian aid to help the U.S. recover from the destruction wrought by the hurricane (Seo 2005).

#### **6.4 Dong-po-ae as a Cultural Framework**

‘Dong-po-ae’ (Brotherhood) as a cultural framework of Goffman can be interpreted through several key characteristics of the Korean people, based on Korean culture. They are ‘Confucianism,’ ‘Collectivism,’ ‘Solidarity,’ ‘Gong-dong-che,’ and ‘Jeong.’ The Korean people can be described as hot-tempered, easily offended, generous, gregarious, and humorous (Kim 1996:288). Oliver characterizes the Koreans as affiliative people.

The people are bound together as a nation first of all by the fact that their country is peninsula. . . . They are a mountain people, like the Italian. The most basic factor that united all Koreans, despite their geographic or clan-induced divisiveness, is their language. Linguistically, Koreans are unusually homogeneous. . . . Koreans everywhere, speaking their own common language, readily understands one another (1993:106-7).

Koreans are more gregarious than westerners are (Breen 2004) and they are more emotional than their Asian neighbors (Gannon 2001). Korean language is totally unlike Chinese and Koreans are culturally and biologically homogeneous even though they physically resemble the Chinese (Macdonald 1988).

#### **6.4.1 Confucianism**

In comparison to most nations, Korea is one of the more homogeneous in the world. Korean values and cultures are deeply grounded in ‘Confucianism.’ The culture has been strongly influenced over the centuries by China and the philosophy of Confucius, somewhat as the culture of the United States has been strongly influenced by Greece, Rome, and Europe; but Korean culture is no more identical with Chinese culture than U.S. culture is with that of England, France, or Germany (Macdonald 1988). Confucian percepts, with their emphasis on vertically ordered human relationships, have informed Korean thinking and social organization (Breen 2004). The Confucian outlook of human being is that of inequality, in which the identity of an individual is established according to factors, such as social status, family, sex, age and so on.

‘Confucianism’ was first introduced to Korea late in the Koryo Dynasty, which ended in 1392, and had been one of the most dominant cultural forces. ‘Confucianism’ is built on five relationships that define hierarchical system in the Korean society for more than 500 years. The central importance area of ‘Confucianism’ in the Korean culture and society is in philosophy. A combination of these relationships determines the social standing of an individual, the nature of relationships between people, and the behavioural norms between them (Paik 1994). Most of these relationships are one of difference in power, and each has associated obligations. The exception is friendship, which is egalitarian. These relationships are as follows (Gannon 2001):

Table3. The roles and obligations in Korean Society

	ROLE	OBLIGATIONS
(1)	Father and son	governed by affection (父子有親)
(2)	Ruler and minister	governed by righteousness (君臣有義)
(3)	Husband and wife	focused on attention to separate functions (夫婦有別)
(4)	Old and young	organized on proper order (長幼有序)
(5)	Friends	faithfulness (朋友有信)

These relationships are reflected in most activities in Korean society. In Confucian-oriented Korean society, people consider themselves as part of an organic whole that includes Korea society. Individuals find their identity not so much in themselves as in their relationships (Macdonald 1988). Moreover, ‘Confucianism’ emphasizes the morality of the ruler of the people and the loyalty of subordinates as a virtue. Because ‘Confucianism’ presents a hierarchical view of the world order, it comprises a tool to indoctrinate the people with the idea of absolute obedience to state authority. Under the banner of the popular culture movement, Korean people challenged the dominant Confucianism-based ideology (Kim 2003).

Korea is still recognized as the most Confucian nation in the world (Gannon 2001). However, the importance of ‘Confucianism’ has declined during the eras of industrialization and modernization, which might imply that westernization rejected ‘Confucianism’ in Korea as an obstacle to modernization, ‘Confucianism’ remains deeply ingrained in Korean society and culture and can be seen in many aspects of the culture today (Lee and Linskey 2003). According to Kyung-il Kim (1999), a Korean scholar of Chinese Classic, ‘Confucianism’ has

inflicted great mischief on the Korean community and indeed, there is no future for the Korean people unless they can solve the problem for 'Confucianism' (85). He also claims that the expected life span of 'Confucianism' is over in the Korean society (91).

#### **6.4.2 Collectivism**

'Collectivism' is related to 'Confucianism': organic whole, relationships. The second factor in this framework is 'Collectivism.' Hofstede differentiates 'Collectivism' from Individualism as follow:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (1991:51).

In societies based in 'Collectivism' (low Individualism), people live in extended families or clans which protect them in exchange for loyalty, whereas, in society of Individualism (high Individualism), everyone is expected to take care of him or herself and his or her immediate family (Hofstede 1984).

'Collectivism' is also found in societies that are relatively homogeneous, where population density and job interdependence are high (Samovar and Porter 2003). Triandis defines 'Collectivism' as a social pattern.

Collectivism may be initially defined as a social pattern consisting of closely linked individuals who see themselves as parts of one or more collectives (family, co-workers, tribe, nation); are primarily motivated by the norms of, and duties imposed by, those collectives; are willing to give priority to the goals of these collectives over their own personal goals; and emphasize their connectedness to members of these collectives (1995:2).

He suggests that 'Collectivism' emerges in societies that are both simple and tight, while



Individualism characterizes societies that are both complex and loose. Collectivism or tight cultures have many rules, norms and ideas about the correct behavior for many situations; loose cultures have fewer rules and norms. As a result, conformity is higher in tight cultures than in loose ones. Tight cultures typically have an agricultural base that rewards people economically for paying attention to what others were doing. The United States, for example, is a relatively loose culture; Japan resembles Korea, as a tight culture (Triandis 1995).

The study of Cha (1994) brings out various aspects of 'Collectivism' shown by the Korean people and tries to depict the nature of 'Collectivism' as it exists within Korean culture. The 'Collectivism' of traditional Koreans can be examined by looking at their values, beliefs, and behavior. The values such as dependence, hierarchy, courtesy, and heartfulness can be said to define the characteristics of Korean 'Collectivism.' The belief and attitudes are enacted through caring for one's own parents, respect for elders and parents, obedience to superiors, having offspring to inherit ancestor rites, and loyalty to the king.

A Korean researcher carried a national survey of a representative sample of Korean firms regarding specific culturally important acts in relation to their personnel. He found that 47 percent of Korean firms send condolences to employees when their grandparents died and also no at least 79 percent congratulate employees when their children marry (Kim 1994).

In collectivist cultures, marriage links two families, and it is mandatory that each family and its associates find the mate acceptable. Thus, marriage of children of employer cares within the employers' purview. In individualist cultures marriage is an institution that only links two people and not their respective families, so it is seldom the case that any U.S. employment institution would officially acknowledge these personal family landmarks (Triandis 1995).

### **6.4.3 Solidarity**

In addition to academic research, findings can be easily seen in operation in everyday Korean life. For example, when a group of Koreans in Korea orders food at a restaurant, only one dish is served to the group. This constitutes an act of solidarity. The value of solidarity has its roots in Korean traditional 'Communalism' as well (Kim 1994). This traditional practice is currently under attack by members of the younger generation who reject traditional customs in favor of joining Korea in the globalizing society. This generation is called Neo-liberalism (Kim 1999). Confucius is already dead to them. Young adults are more likely to be individualistic when it comes to granting autonomy to their children, or when personal goals are in conflict with those of family or clan, even though the vast majority of Koreans, both young and old, continue to espouse collectivist beliefs, attitudes, and values in some domain, such as accepting in-group obligations and in-group favoritism, in spite of changes toward individualism (Kim et al. 1994:13).

### **6.4.4 Gong-dong-che**

Closely associated with 'Collectivism,' the Korean people have a kind of a consciousness of 'Communalism' or 'Communalism,' which is called '*Gong-dong-che* (共同體)' in Korean. '*Gong-dong-che*,' has long been regarded as one of the major characteristics of traditional Korean society, continues to be emphasized as an important value to cherish and pursue in modern society. '*Gong-dong-che*' is unique to Korean culture and underlies the typical features of Korean society (Kim 2003). Kim explored the nature of 'Communalism' in Korean organizations. He found that 'Communalism' reflects an orientation in which the needs and goals of individuals are sacrificed for the attainment of collective interests. Also, it specifies that collective needs always supersede individual interests. Any individual is

perceived as an adjunct of the family commonality system, so the identity of any individual is neither independent nor important; group cohesion and conformity dominate family and institutional structure (Kim 1994). The Korean people tend to adhere to their traditional community. Koreans have maintained a traditional communal life representing a culture of resistance against Japanese colonialism. Before becoming independent in 1945, Korea had suffered 35 years of severe mistreatment by the Japanese who annexed Korea in 1910. Koreans also identified with each other through a common bond of anticommunism regarding North Korea. Even though Japanese rule of Korea came to an end in 1945, Koreans' freedom would not be ensured for more than a decade because Chinese and U. S. troops occupied the country as part of the Korean War (1953-1957) between North and South Korea. For these reasons, Korean identity consciousness comes out, especially when competitive sports games take place between Korea and Japan, and South and North Koreans. Most Koreans use first person plural, such as 'our home, our husband, our school, and our teacher' in order to emphasize '*Gong-dong-che*' over Individualism. According to Hofstede (1984), people in low Individualism (Collectivism) society consciously use "We" whereas people in high Individualism (Individualism) consciously use "I." The term, 'Woori' in Korean (which means 'we' in English), came from foreign visitors from western world who were in Korea in 1970s. The fact that 'Woori' was used at all in the 1970s is another indication that 'Collectivism' was alive and well as late as the beginning of 1980s (Cha 1994). This term is still being used, as Korean people love to use it.

#### **6.4.5 Jeong**

Finally, there is 'Jeong' (情), a unique Korean concept that has no English equivalent. Cha (1994) defines 'Jeong' as affection or tenderheartedness. According to the social context,

‘Jeong’ expresses a combination of empathy, sympathy, compassion, emotional attachment, and tenderness in varying degrees. Moreover, Jeong enriches and humanizes social relationships and makes life meaningful. It is expressed by attention to the small but important details that show concern for another person’s comfort and well-being (Kim 1996). If hierarchy stands for the vertical dimension of in-group relationships, dependence and ‘Jeong’ are glue that binds individual members together in traditional Korea (Cha 1994).

In the same domain as ‘Jeong,’ there is ‘Injeong’ (人情) or ‘Humaneness’ which is an active perception of others’ feelings (Lee and Linskey 2003). For Koreans, ‘Humaneness’ is the natural inclination which binds people with affection, and it transcends the ideas of good and bad, benefit and loss, pleasure and pain. Relationships with family members and intimate friends lie within the boundaries of ‘Humaneness.’ One can receive indulgence from people who are within this boundary. Between two persons joined within this boundary, there are psychological rights or obligations, rather than give and take. Thus, we have an old saying, “Couples live together due to ‘Jeong’” even though they don’t love each other any more after their marriage. This means that Jeong is more enduring than love. For Koreans, ‘Humaneness’ is more important than social obligations or duties with implied self-sacrifice, ‘Uri’ (義理). The item, ‘Uri’ is also related to ‘Collectivism’ in traditional Korea. Additional concepts that reflect ‘Collectivism’ include Kamun (family clan), Ye (courtesy), Bunsu (one’s own station in life), Chinbun (personal closeness), and Chung-hyo (the dual principles of loyalty to country and filial piety) (Cha 1999:166).

Gannon (2001) also points out that the history of Kimchi serves to highlight Korea’s collectivist nature. Kimchi comes from a Chinese word translated as “immersing vegetables

in a salt solution (146)” and represents Korea in the same way that hamburger reflects the United States. During periods of foreign occupation, Kimchi reflected the collectivist nature of Koreans that was critical for survival. Food had to be hidden by families to protect it from foreign soldiers. Kimchi proved to be perfect for these resourceful people. Because it is a preserved food, Koreans would bury the Kimchi underground to protect it from soldiers until the family was ready to eat it.

In sum, ‘Dong-po-ae’ (Brotherhood) is a special, delicate, and bound feeling of brotherly love among those from the same Korean nation. Koreans have an especially strong feeling of brotherhood when outside of their country. It is clear that this kind of awareness can be explained in the context of the Korean culture; Confucianism, Collectivism, Solidarity, Gondong-che and Jeong (Injeong)

In my case, as soon as I arrived at Baton Rouge in Louisiana after finishing MA in Texas in order to register for Fall semester in 2005 at LSU, I suffered from the deadly Hurricane Katrina which struck Louisiana, but not as much as New Orleans residents did. We had no electricity, and LSU was closed for a week. I have no family, or even relatives in Baton Rouge. However, my neighbor, a Korean family whom I don’t know well, and had only met once in the Korean Baptist Church, provided me food and a room for several days until I went back to my place. I owe them a debt of gratitude for what they’ve done. As a Korean, I experienced ‘Dong-po-ae’ (Brotherhood) from the Korean people in Baton Rouge.

## **CHAPTER 7. CONCLUSION**

Discourse are widely shared system of representation which provide culturally specific ways of thinking about, talking about, and acting in relation to an entire of phenomena. Discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used (McCarty 1991). Discourse analysis does more than just describe textual structure, since it is not just text, but also a form of social interaction: speaker and hearer, and reader and writer.

Discourse analysis emerged as a new trans-disciplinary field of study between the mid-1960s and mid-1970s in such disciplines as anthropology, ethnography, cognitive and social psychology, poetics, rhetoric, stylistics, linguistics, semiotics, and other disciplines in the humanities and social sciences interested in the systematic study of the structures, functions, and processing of text and talk.

Since media power is both symbolic and persuasive, in the sense that the media primarily have the potential to control to some extent the minds of readers or viewers, discourse analysis in media research is as varied as the fields of discourse studies and mass communication themselves. Linguistic research on the nature of news stories saw a great increase during 1980s. The most comprehensive work is by van Dijk, who has applied his discourse analysis framework to the study of news. Van Dijk's keystone work signaled the entry of discourse analysis into the study of news discourse. In his approach to news discourse van Dijk proposes a 'new, interdisciplinary theory of news in the press' (Bell 1991). In recent years in Europe, there has been an increasing interest for the linguistic, semiotic, cultural, or ideological analysis of news texts. A discourse analytical approach embodies and further integrates and extends these developments.

This study presents that a Korean TV news discourse, Korean Hurricane Media Discourse (KHMD), can be analyzed by several different frameworks. Chapter two discusses the relationships between spoken and written discourse, and between planned and unplanned discourse. In addition, the relationship between discourse and culture is manifested because Korean cultural concepts can be seen in the data. Chapter three shows that KHMD is analyzed by Scollon's (1998) in three news frames and chapter four demonstrates a comparison of Bell's (1991) with van Dijk's (1988a and 1988b) news structure and macro-analysis in translation. In chapter five, KHMD is contextualized in terms of Dell Hymes's SPEAKING model (1974). Finally, chapter six depicts that Goffman's (1986) frame analysis.

Discourse analysis in media research is as varied as the fields of discourse studies since media power is persuasive, especially since media primarily has the potential to control the minds of readers or viewers to certain extent. Besides these five frameworks that I have approached in this study, media discourse also can be analyzed in other various frames.

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## APPENDIX: TRANSCRIPTION DATA

1. 카트리나, 참사 속에 싹튼 동포애  
 Katrina, chamsa soke saktŋ dong-po-ae  
 Katrina, catastrophe in sprouted brotherhood

### Hurricane Katrina, the Brotherhood sprouted in the catastrophe

2. 앵커맨: 우리 교민들 앞길이 막막한 상황인데요.  
 Ankerman: Uri kyomin-dl apgil-i makmakhan sangwhang-in-deyo  
 Anchorman: our immigrant-PL future-SBJ severe situation-V-IND
3. 이런 가운데도 교민들 사이에 따뜻한 동포애가  
 irən gaundedo kyomin-dl saie tatuhan dongpoe-ga  
 this meantime immigrant-PL between warm brotherhood-SBJ
4. 싹트고 있다고 (전)합니다. 임종구 기자가 보도합니다.  
 saktuko-idago (jən)- ham-nida. Limjongju gija-ka bodo-ham-nida.  
 sprout- PART (they say)-V-IND Lim, Jongju reporter-SBJ reporting-V-IND

**[ANCHORMAN (on screen)]: Our Korean immigrants are in severe situation. In the meantime, it is said that warm brotherhood has been sprouted in Baton Rouge. Jongju Lim reports.**

5. 리포터: 뉴올리언스 피해 교민과 인근 배턴 루즈  
 ripotə: New Orleans pihae kyomin-wka ingn batən ruge  
 Reporter: New Orleans damage immigrant-with remote Baton Rouge
6. 교민들이 자리를 함께 했습니다. 힘들고 참담했던  
 kyomin-dl-i gari-lil hamgeha-esm-nida. himdl-go tamdamha-ek-don  
 immigrant-PL-SBJ place-OBJ get together-PAST-IND. Hard-and miserable-PST-PART
7. 순간을 떠올리며 서로를 위로합니다.  
 soongan-ul tæoli-myo sŏlo-lil wi-ro-ham-nida.  
 moment-OBJ recalling each other-OBJ console-V-IND.

**[REPORTER (voice-over narration)]: The Korean residents in New Orleans and in Baton Rouge got together. They console each other, recalling the miserable moment.**

8. 뉴올리언스 교민 (윤종수): “거기 안에 있을 때보다 나오니까  
 Neworeans kyomin(yun jongsu): “gəgi ane i-sl tae-boda naonika  
 New Orleans resident (Jongsu Yun) : “there in being-PST time-than coming out
9. 더 그럴더라고요. 갈 데가 막막하잖아요.”  
 də gurədə-raku-kyo. gal dae-ga makmak-ha-janayo.”  
 more like this-V-IND to go place-SBJ nothing-VERB-IND

**[A REFUGEE, Jongsu Yun (on screen)]: Now, it's worse than staying at New Orleans. I don't have any place to go.**

10. 리포터: 동포들의 피해 사실이 알려지자  
 ripotə: dongpo-dl-ui pihae sasil-i alyujija  
 Reporter: immigrant-PL-GEN damage fact-SUB being heard
11. 배턴 루지 교민들은 자발적으로 대책본부를 꾸렸습니다.  
 batən ruge kyomin-dl-un jabal-jə-uro daechekbonbu-lil gulyo-sm-nida.  
 Baton Rouge immigrant-PL-SUB voluntarily head office-OBJ establish-PST-IND
12. 그리고 십시일반 정성을 모아 도움을 필요로 하는  
 kuriko sipsilban jəngsəng-ul moa doum-ul pilyoro hanin  
 and making a united effort devotion-OBJ gathering help-OBJ need to get-REL
13. 이재민들에게 잠자리와 음식을 제공했습니다.  
 ijaemin-dl-ekye jamjari-wa umsik-ul jekongha-esm-nida.  
 refugee-PL-IO bed-and food-DO provide-PAST-IND
14. 많은 교민들이 선뜻 방을 내놓기도 했습니다.  
 manun kyomin-dl-i səndik bang-uil naenokidoha-esm-nida.  
 many resident-PL-SBJ willingly room-OBJ provide-PAST-IND
15. 그래도 사정이 여의치 않은 피해 동포들은 한인교회가  
 giraedo sajung-i youichi a-un pihae dongpo-dl-un haninkyowhae-ga  
 yet circumstance-SUB not good-PART damage brother-PL-SBJ Korean Church-SUB
16. 마련한 임시 거처에서 아픔과 상처를 달렸습니다.  
 maryonhan imsi gəchə-esə apum-kwa-sangchə-lil dalaē-sm-nida  
 providing temporary place-LOC pain-and-hurt-OBJ heal-PAST-IND
17. 이처럼 동포들의 훈훈한 정을 느낀  
 ichələm dongpo-dl-ui hunhunhan jeong-ul niki-n  
 like this immigrant-PL-GEN warm brotherhood-OBJ feel-PART
18. 피해 교민들은 2백여 명에 이릅니다.  
 pihae kyomin-dl-un ibaekyomyonge iru-m-nida  
 refugees-PL-SBJ two hundreds people reach-V-IND

**[REPORTER (voice-over narration)]:** The Korean residents in Baton Rouge voluntarily established the head office for Hurricane Katrina when they heard the fact that the Korean people in New Orleans evacuated and had damage. In addition, they provided food and shelter for refugees who need their help, making a united effort to help refugees sincerely. Many residents in Baton Rouge willingly provided their rooms to them as well. Yet, some refugees who are not in a good circumstance are staying at a temporary place that the Korean church provides, to heal their pain and hurt. In this way, about two hundred refugees felt brotherhood from them.

19. 배턴 루지 교민 (이유석): 동포들이 이렇게 어려움을  
 batən ruge kyomin (lee yusə): dongpo-dl-i irəke əlyoum-ul  
 A Baton Rouge resident (Lee, Yusuk): brother-PL-SBJ like this difficulty-OBJ
20. 당했을 때 도와주는게 당연한 것 같아서 그냥 하게 했습니다.  
 Dangha-kul-tae dowajunun-ge dangyonha gək gakasə gunyang hageha-eksm-nida  
 suffer-PST-CONJ to help-SBJ take it for granted no reason CAS-PAST-IND

21. 전 기쁜 마음으로 하고 있습니다.  
 jə-n gipum maum-uro ha-go-iksm-nida  
 I-SBJ pleasing mind-with do-PRS-PART-IND

**[BATON ROUGE RESIDENT, Yusuk Lee (on screen)]: I take it for granted that we should help them as our brothers. I'm so pleased of helping them.**

22. 뉴올리언스 피해 동포 (김 격): 내 집을 생각 안하고, 가족(을) 생각 안하고  
 New Orleans pihae dongpo(kim kyuk): nae jip-ul sangak-anha-go, gajok-ul sangak-anha-go  
 A refugee brother (Kim, Kyuk): my house-OBJ thinking-not-and, family-OBJ thinking-not-and

23. 비즈니스도 전폐하다시피하고 우리 피난 온 사람들을  
 bizunisu-do jənpyhada-sipiha-go uri pinan on saram-dl-ul  
 business-also entirely closed-IND-and us refugee people-PL-OBJ

24. 위해서 이렇게 (도와)해주시는데 너무 고마워요.  
 wihasə iləge (dowa)hajusinundae nəmu goma-wa-yo  
 for like this to help very much thankful-V-IND

**[A REFUGEE, Kyuk Kim (on screen)]: Without regard for their home, family, and even businesses they act in order to take care of us. I really appreciate that they help us like this.**

25. 리포터: 뉴올리언스 교민들의 삶의 터전은  
 ripotə: New Orleans kyomin-dl-ui sam-ui təjən-un  
 reporter: New Orleans immigrant-PL-GEN life-GEN field-SBJ

26. 거의 황폐화되었습니다.  
 gəui hwangpyewha-de-ək-sm-nida  
 almost devastated-PASS-PAST-V-IND

27. 교민들의 상심도 이루 말할 수 없을 정도입니다.  
 kyomin-dl-ui sangsim-do irumalhalsu-əksul-jungdo-im-nida  
 refugee-PL-GEN broken heart-also can say-not-degree-V-IND

28. 그 속에서 꽃을 피우고 있는 교민들간의  
 gu sok-esə koch-ul piu-go-iknun kyomin-dl-gan-ui  
 inside-LOC flower-OBJ blossom-PRS-PART immigrant-PL-between-GEN

29. 뜨거운 동포애는 허리케인 카트리나로  
 tugəun dongpoae-nun hərikein katurina-ro  
 warm brotherhood-SBJ Hurricane Katrina-due to

30. 모든 것을 잃어버린 이들 이재민들에게  
 modungə-ul iləbərin i-dl ijaemin-dl-egae  
 everything-OBJ lost these refugees-PL-IO

31. 적지 않은 위안이 되고 있습니다.  
 jəkji-anun-wian-i de-go-iksm-nida  
 little-not-consolation-SBJ be-PRS-PART-IND



32. 미 배턴 루지에서 YTN 임종주입니다.  
 mi baton ruge-esə waitien imjongju-im-nida  
 U.S. Baton Rouge-LOC YTN Lim, Jongju-V-IND

**[REPORTER (voice-over narration)]:** Their fields of life in New Orleans are almost devastated. We cannot say their broken heart as well. They are aggrieved over everything that they lost due to Hurricane Katrina. **[REPORTER IDENTIFIED ON SCREEN IN DINING HALL OF THE BATON ROUGE KOREAN CHURCH WITH OTHERS AUDIENCE BACK]** During this situation, the blossoming warm brotherhood, however, is a solace between them. YTN, Jongju Lim in Baton Rouge of the U.S.

Abbreviations [from *Linguistic Typology: Morphology and Syntax* by Jae Jung Song]

PL plural  
 SBJ subject  
 V verb  
 IND indicative  
 PART participle  
 OBJ object  
 GEN genitive  
 ADJ adjective  
 ADV adverb  
 PST past  
 REL relative  
 IO indirect object  
 DO direct object  
 LOC location  
 CON conjunction  
 CAS causative verb  
 NEG negative

## VITA

Youngae Lee was born in Incheon, S. Korea. She attended Sangji University in Wonju, where she earned a Bachelor of Arts degree in English in 1991. She received a Master of Arts degree in English and American literature from Sookmyung Women's University in 1995. She worked as a member of the Graduate Student Council at SWU. She started teaching for about five years as a part-time instructor at several colleges. While teaching, she needed to know more about language acquisition and teaching skills.

Ms. Lee decided to study applied linguistics at the University of Texas in El Paso. In 2003, she acquired her second Master of Arts degree at UTEP. She then went back to Korea to teach until she came to Baton Rouge, Louisiana.

She entered the Louisiana State University Interdepartmental Graduate Program in Linguistics in the fall of 2005 and worked as a Graduate Assistant in the Department of Psychology. She has been fascinated by discourse, culture, and gender. She will graduate in the summer of 2007 and pursue a doctoral degree in linguistics from LSU. She will serve as a GA and also as a president of LSU Korean Students Association from fall 2007 to spring 2008.